October 9
1924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity" (MATTHEW 13: 41).

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THE DISPERSION AND THE GATHERING OF ISRAEL.*

ELDER ORSON F. WHITNEY.

"HEARKEN to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

"Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isaiah 51: 1-3).

These sacred words were spoken or written about seven hundred years before the birth of the Savior, and they point unmistakable to the latter days. Who was this man Abraham, of whom the prophet tells? He was the father of the faithful, the friend of God, the great progenitor of the House of Israel; and the exhortation of the prophet is unto Israel in modern times. He is endeavoring to turn the hearts of the children to their father, their ancestor, the rock from which they were hewn.

Abraham was a dweller in Ur of the Chaldees, a city of Mesopotamia, which means, "between the rivers." The rivers in question were the Tigris and the Euphrates. God said to Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." The land

*Address delivered in the Tabernacle, Salt Lake City, Sunday, March 9, 1924.

referred to was Canaan, now Palestine. Abraham, in order to reach that land, had to pass over the river, Euphrates. Hence he was called by the Canaanites a "hebrew," which signifies, "one from beyond the river."

What was the purpose of Abraham's call? Why was he taken out of his own country and from his father's house and promised that he should become a great nation? It was because Mesopotamia was steeped in the sin of idolatry, and the time had arrived for the founding of the lineage through which the Lord Jesus Christ, the Savior, would come into the world. Abraham was required to separate himself from his idolatrous surroundings, that he might establish such a lineage. The strict laws given to Israel, Abraham's descendants, had as their object the preservation in purity of the lineage of our Lord, the "Lamb without spot or blemish." Isaiah, in the prophecy I have quoted, is exhorting latter-day Israel, scattered among all nations but now being gathered out from all nations, to look unto Abraham, to remember the lineage from which they have sprung, and to prepare themselves for the great things that the Lord has in store for his people.

Before Jehovah gave to Abraham the fulness of his blessing, He put him to a test that few men would have been able to bear. He had given him in his old age and in the old age of his wife, Sarah, a son, even Isaac, through whom the promise was to be realized that he should become a great nation. But when Isaac was grown to manhood, the Lord said to Abraham: "Take now thy son, thine only son Isaac"—the only son of promise—"and offer him for a burnt offering upon one of the mountains which I will tell thee of." Now, if ever a man had the right to hesitate, to argue and contend with the Almighty, that man was Abraham. God had set the seal of condemnation upon the first murderer, Cain, and in the days of Noah had instituted the law, "Whoso sheddeth man's blood, by man shall his blood be shed." Yet after giving a son of promise to Abraham, He required him to slay that son, to shed his blood, and offer him up as a burnt offering. It was a thunderbolt from a clear sky.

Abraham was about to offer his son—no doubt his heart was bleeding—but he was humble and obedient, and was about to carry out the divine behest, when that same Being who had told him to slay his son sent His angel to say: "Lay not thine hand upon the lad." Did that make God a changeable Being? No. He has the right to command and to countermand, and no man has the right to call Him in question. He approved of Abraham's course, and said: "Because thou hast done this thing, and hast not withheld thy son, thine only son: . . . in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; . . . and in thy seed shall all the nations of the earth be blessed."

Prophecies of Israel's dispersion were made as early as the time of Moses, fifteen centuries before the birth of Christ. Moses told his people before they entered the Promised Land, that if they would serve Jehovah and keep His laws, He would make of them a mighty nation, an independent nation; but if they forsook Jehovah and served other gods, He would scatter them from one end of the earth unto the other. Well, Israel did forsake Jehovah; they served other gods and polluted in part their noble lineage, by worshiping idols, by practicing the vices of the surrounding nations, and making themselves temporarily unfit for the great mission unto which they had been called. And they had to be punished in order to be purified; and through the fires of tribulation they were cleansed and made ready for the coming of the Lord.

The dispersion of Israel began about 725 B. C. At that time, the Hebrew nation was split in twain. Ten of the tribes—or nine and one-half to be exact—had revolted from Rehoboam, son of Solomon, and had set up in the northern part of the land the kingdom of Israel, separate from the southern kingdom or kingdom of Judah over which Rehoboam continued to reign. To Judah adhered the tribe of Benjamin and half of the tribe of Manasseh. About the time mentioned, the Assyrians came against Israel, fulfilling the prophecy of Moses and the warnings of other inspired seers.

The Assyrians came down upon Israel, and in a series of deportations they carried away the ten tribes into captivity. These are the famous "lost tribes," concerning which very little is now known. Ephraim was among them; but it is well to remember that the entire kingdom of Israel (not speaking of Judah) was known as Ephraim at that time, he being the dominating force therein, just as was Judah in the southern kingdom. "Ephraim shall not envy Judah, and Judah shall not vex Ephraim," is a prophecy made by Isaiah concerning these two great houses. Hosea, the prophet, says: "Ephraim hath mixed himself among the people"; that is, the outside nations, the nations not of Israel.

Josephus, the Jewish historian, who figured in the first or second century, A. D., tells us that the lost tribes were then beyond the Euphrates, and Esdras in the Apocrypha declares that they went a journey of a year and a half into the north country. The prophets who foretold the gathering of Israel said that they would come from "the north country." This does not necessarily mean the north pole. The Lord never said that His people were at the north pole; that is tradition, not revelation. Jeremiah says, the "lands of the north," and Joseph Smith, referring to the same event, uses similar language.

Some think that the ten tribes are a distinct people, though many of them are in a scattered condition. I am one of those

who so think. Others hold that Ephraim mixed himself so entirely among the nations that he is no longer a distinct people. I base my conviction upon the language used by Joseph and Oliver when they received the keys of the gathering of Israel "from the four parts of the earth, and the leading of the ten tribes from the land of the north." If the ten tribes are not distinct, why particularize concerning them? The phrase, "four parts of the earth," is broad enough to embrace them all if the lost ones are no longer a distinct people. Moreover, the Savior, addressing the Nephites, as told in the Book of Mormon, speaks of "other sheep" to whom He was about to show Himself, and who would "hear his voice" even as His Jewish and Nephite disciples had heard it. If these were the lost tribes, and they were in a scattered condition as a whole, it is hardly probable that they would be prepared to receive such a visitation.

The carrying away of those tribes was the beginning of the dispersion of Israel, but not the end of it. In the year 588 B. C., Nebuchadnezzar, king of Babylon, came against the kingdom of Judah. He captured Jerusalem, took Zedekiah, the king, slew his sons before his eyes, and then put out his eyes and carried him captive to Babylon, thus fulfilling certain predictions made by two of the Hebrew prophets. And very remarkable predictions they were. One of them said that Zedekiah would be carried captive to Babylon, while the other declared that Zedekiah would never see Babylon. Both prophecies, though seemingly contradictory, were realized, for the king was carried to Babylon, yet never saw Babylon, being blind. The Jews were led away captive, and their city was destroyed.

About eleven years before Jerusalem fell, Lehi, of the half tribe of Manasseh, was warned of God to depart from Jerusalem, and did so, with a colony, and went over to the land of America, where they, with others who followed them, founded a great nation—the Nephites of whom I have spoken—peopling South and North America. They were joined by Mulek, one of the sons of Zedekiah, who came with another colony from Jerusalem. So that we have in the American Indian—the degenerate remnant of a once highly civilized race—the blood of Joseph and the blood of Judah commingled. These Indians are of the House of Israel, and great are the promises made to them by Jesus Christ, as you may read in the Book of Mormon.

Seventy years after the destruction of Jerusalem, Cyrus the Great, who had overthrown Babylon, permitted the captive Jews, as many as desired the privilege, to return and rebuild Jerusalem. Fifty thousand availed themselves of the offer, and led by Joshua and Zerubbabel, returned and built again their city and temple. It was to the descendants of these returned captives that the Savior came in the meridian of time. After they had rejected Him, He wept over them, declaring that their house should be

left unto them desolate, and that they should not see Him henceforth until they shall say: "Blessed is he that cometh in the name of the Lord."

In the year 70 A. D., Israel was still further dispersed, when Titus, the Roman, came against Jerusalem, captured the city, and carried the inhabitants into slavery. When James the Apostle wrote his epistle, he addressed it to "the Twelve Tribes which are scattered abroad."

(TO BE CONTINUED).

CIGARET NOW PACEMAKER IN TRADE REVIVAL.

WE reproduce below an article appearing under the above headline in the Salt Lake *Tribune* of September 14, 1924. The statistics cited in this article show the appaling manner in which the invidious cigaret is gradually fastening its tentacles upon the human family. What is here said of smoking in the United States is equally true of Great Britain.

The deplorable thing is that women are now becoming willing slaves to the baneful cigaret. While they have as much right to smoke as do men, yet there is a sanctity to womanhood and a sacred duty in motherhood which demand that women remain what God intended them to be—the purest of His creations.

An eminent physician has said that if women take up smoking, the race is doomed. What is going to be the heritage of future generations if modern mothers submit to the seductive cigaret as this article indicates they are doing!

Latter-day Saints do not temporize with tobacco in any of its forms for either men or women. They have been definitely instructed by the Lord through the Prophet Joseph Smith that "tobacco is not for the body, *and is not good for man*, but is an herb for bruises and all sick cattle, to be used with *judgment and skill*. The *Tribune* article follows:

"The cigaret has turned pacemaker in the business revival. Treasury figures and preliminary returns to the census bureau indicate that the business of making smokes for the American people is increasing progressively at the rate of more than 1 per cent a month. The industry has swept past the $1,000,000,000 mark and is crowding its way to the $2,000,000,000 goal.

"During July, treasury figures disclose 6,583,000,000, cigarets were manufactured in the United States. This is an increase of 750,000,000 over the number manufactured and sold in July, 1923. If the pace is maintained, there will be manufactured and sold in the United States during the current fiscal year more than 77,000,000,000 cigarets.

"In 1923, the number was 56,427,000,000. Within the decade

the tobacco manufacturing industry has run up its output 450 per cent.

"For every adult in the United States, men and women, the cigaret factories are turning out this year almost 1200 cigarets. This means that during 1924 every man and woman over 21 years of age will be furnished an average of more than three cigarets a day. Two years ago the per capita output was 800 cigarets for every adult. Consumption has increased, according to bureau of internal revenue and census figures, about 50 per cent within two years.

"This increase is attributed largely to the rapid strides that the smoking habit has made among women, a habit that has been fostered quietly and sedulously, it is claimed, by some of the chief manufacturers of the country. Feminine consumption of cigarets is in its infancy, however; within a decade, unless there is abatement, the per capita consumption of cigarets, considering adults only, will be more than a pack of ten daily.

"There is a scarcity at the present time, it is said, of some of the brands of the perfumed cigarets used exclusively by women. Apparently the factories working overtime can't make milady's cigarets fast enough.

"As a source of revenue to the government, tobacco now ranks third, figures just made public by the bureau of internal revenue show. The tax collections from this source amount to almost $1,000,000 a day and the total of the year thus diverted to the treasury is exceeded only by revenues from the income tax and the tariff. The increase during the past fiscal year was from $308,000,000 to $340,000,000. Within six years, the flow of tobacco taxes to the treasury has doubled.

"The government's figures also show that while cigaret smoking has increased by almost 50 per cent within three years, the consumption of cigars has decreased by 25 per cent within five years. Cigar smoking reached its zenith as a habit in 1917, when 9,217,000,000 cigars were manufactured.

"With the solitary exception of the depression of 1921, cigar smoking reached its lowest point last year when the total number of cigars manufactured was 7,300,000,000.

"Cigaret consumption used to be one of the barometers by which economists measured the state of national prosperity. The figures show that the progressive increase stopped abruptly in 1921, being succeeded that year by a decline of more than 10 per cent. It picked up again in 1922 just as business picked up, and went ahead with a tremendous spurt in 1923, the increase exceeding 20 per cent.

"In 1924, when business fell off again to some extent, cigaret consumption held up, showing for the fiscal year ending June 30, an increase of about 10 per cent over 1923, or one-half of the previous year's increase.

"If there is anything in the theory that cigarets are a true barometer of business conditions, the United States appears to be on its way to industrial Canaan at the present time."

IMPORTANCE OF SINCERITY.

In the different avenues of life there is a lack of true sincerity. We do not wish to be pessimistic, neither do we wish to condemn humanity in general for its insincerity, but it is a fact that the individuals who are really sincere stand out prominently both in public and in private life.

None but those who have suffered at the hands of the insincere can fully appreciate what sincerity in their fellows actually means.

When we pause and think of the untold misery among human beings in the world-misery wrought by the insincerity between individuals—misery wrought by confidence misplaced and pledges unkept, faith sometimes seems almost shattered.

How often have we sometime or another met with that wily individual who won our confidence and to whom we revealed our innermost secrets, to have them trampled under foot as swine would trample pearls.

Meeting insincerity in this manner almost makes one doubt that real sincerity is to be found in the human nature.

Aside from the class of persons who treat sincerity with levity, there is another class not much better but different. That class includes those who are sincere for the moment only and when the first adverse wind passes over will be found to have been completely swept from their moorings and to be drifting on the sea of insincerity, while sincerity and constancy both are needed to establish a stable life and character.

If we desire the world to become sincere, it is up to us to do our bit in this line and let our own sincerity serve as a guiding light to those who may falter on the way.

Down deep in our hearts let us therefore resolve to do nothing to which we enter unless it is born of sincerity, of a purpose. Do with sincerity all that we can. He who does this shall be able to overcome all things.—*Western Farmer.*

CHANGE IN CONFERENCE APPOINTMENTS.

The Bristol semi-annual conference will be held Sunday, October 26th, instead of November 2nd as previously announced, while the Sheffield semi-annual conference will be held Sunday, November 2nd, instead of October 26th as announced.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, OCTOBER 9, 1924.

EDITORIAL:

TEACHING THE WORD OF WISDOM.

FROM two or three different sources, comes the information that a few members of the Church are not upholding whole-heartedly the high standard of the mission in regard to the Word of Wisdom. Some seem to think that the Elders would do better to preach less about the blessings following abstinence from the indulgence in tea, coffee and narcotics and to give more emphasis to other equally important principles of the Gospel. There are even officers who arrogate to themselves the justification of continuing in office while they persist unreservedly in the obnoxious use of tobacco. "Would it not be better," writes one, "if the Elders said less about the Word of Wisdom, and preached more about Love, Repentance, and the consequences of sin?"

The answer to this is very simple. These, they ought to teach, but not leave the other untaught. Neither the Church nor the world at large can hear too much about the Word of Wisdom. It is a doctrine given to man for man's happiness and benefit. It is part of the philosophy of living. It should be observed not only by every Elder, but by every member of the Church. The Elder who hesitates to teach it is shirking his duty. He who fails to live it robs himself of strength of body and strength of character to which he is entitled. "Truth is loyalty to the right as we see it; it is courageous living of our lives in harmony with our ideals; it is always—power." With the ideals of right living before him, no Latter-day Saint can continually violate the Word of Wisdom with impunity.

In this old world, the easiest way seems to be the indulgent way. If a person have the least desire or inclination to drink tea and coffee or to smoke tobacco, temptations to indulge the appetite are on every hand. At parties, during social calls, at chance introductions or friendly visits, in restaurants or trains—even in church, indulgence in these stimulants and narcotics is not only encouraged but too often urged. Under such influence and environment, the easy way is to yield and become one of the crowd. But that is not the best way. One never develops character by yielding to wrong. "To him that *overcometh* will I give to eat of the tree of life." Strength comes by resisting.

> "When the fight begins within himself
> A man's worth something."

We are living not only in the commercial age, but in the nicotine age, and viciously the cigaret habit is fastening itself upon the human race. Government statistics occasionally give us glimpses of the enormous strides that this insidious enemy to health and morals is making; but we little realize how active and potent are the forces at work to foster this and kindred vices—all for commercial gain. In "Habits that Handicap," Charles B. Towne explains how "salesmen and demonstrators," a few years ago, were employed by manufacturers to go throughout China "to show the people how to smoke cigarets." It is estimated that as a result of this campaign, one half of the cigaret consumption in the world is in China. It is little wonder, when we learn that because of cheap labor, twenty cigarets could be sold for a penny! The author also makes this remarkable statement:

"I consider that cigaret smoking is the greatest vice devastating humanity to-day because it is doing more than any other vice to deteriorate the race."

And the deplorable thing in Europe and America is the fact that in cigaret smoking, girls and mothers of men are aping the Chinese women!

The voice of the Church will ever be raised against the increasing tendency among men and women to stain their lives with nicotine. Especially does it deplore this growing evil among women. Heretofore, virtuous, Anglo-Saxon womanhood has been above this evil indulgence, and has therefore been a restraining and uplifting influence on men. Now, this influence is bending to the insidious lure of the cigaret; and mothers of men, around whom center the sweetest, purest, noblest sentiments of our lives, are contaminating their sweetness and purity by indulgence in one of man's vices. The more woman becomes like man, the less he will respect her; civilization weakens as man's estimate of woman lessens.

True Latter-day Saint women never even think of smoking cigarets! That it is woman's *right* to indulge in this habit, we do not question; yet, we lose some of that sweet respect and admiration for women when we see them walk deliberately into mire holes that have heretofore besmeared only men. It is difficult to conceive of proud and happy sons whose mothers' lives are stained with tobacco.

Elders hold their peace? Never! The Word of Wisdom is a vital part of the Gospel, which is "the power of God unto salvation"—physical salvation as well as spiritual salvation.

The Church of Jesus Christ of Latter-day Saints stands committed unequivocally to the doctrine that tea, coffee, tobacco and and intoxicants are not good for man. True Latter-day Saints refrain from indulgence in tobacco and drink, either of stimulants or of intoxicants, and by example and precept, teach others to do the same.

DAVID O. MCKAY.

MINUTES OF THE ULSTER CONFERENCE.

THE Ulster semi-annual conference was held, Sunday, September the 21st, at Belfast, Ireland. There were in attendance: President David O. McKay, Sister Emma Ray McKay and Elders David W. Goddard and Rulon H. Sanders from Liverpool, Elders Milford M. Mills and Elmer H. Lloyd of the Free State conference, Elder Richard M. Burgoyne of the Manchester conference, President Marcellus R. Clark and all the traveling Elders and the lady missionary of the Ulster conference and many Saints and friends. President McKay presided over and President Clark conducted the various sessions.

The Sunday-school session commenced at 11 a.m., by the congregation's singing, "What was Witnessed in the Heavens?" Invocation was offered by Elder Ernest J. Johnson. The sacramental hymn was, "Reverently and Meekly Now." The sacrament gem was repeated, after which the sacrament was administered by Elders Kenneth Curtis and Ernest J. Johnson. The concert recitation was led by President Clark.

A trio, "See the Mighty Angel Flying," was rendered by President Marcellus R. Clark and Elders Kenneth Curtis and George A. Baker.

An appropriate program, based on the commemoration of the 101st anniversary of the coming forth of the Book of Mormon was rendered by the Sunday-school pupils. Those taking part were: Maurya, Jeannie and Brian Magee; Emily, Annie and Margaret Gilmour; Lillian and Gladys Templeton; Margaret and Sarah Montgomery; Frederick Buchanan; Isabella S. Carmont and Queenie Stevenson.

Brother Walter Pring, the first speaker, bore a strong testimony to the divinity and the truthfulness of the Book of Mormon.

Elder George A. Baker sang, "Joseph the Seer."

Elder David W. Goddard commended the Sunday-school pupils for the splendid manner in which they had rendered the program. He showed the importance of the Book of Mormon, and bore his testimony to its authenticity.

Sister Maurya Magee rendered a violin solo.

Elder Robert Souter pointed out that the beauties of nature indicate the handiwork of a power greater than that of man.

President McKay spoke on the coming forth of the Book of Mormon and the events connected with its presentation to the world. He told of the unbelief of the world for this sacred record, and discussed some of the statements made against the book. President McKay gave five tests, by the proper application of which, the truth of the statements of any man can be proved. The speaker illustrated their application by relating an incident that occurred on the Samoan islands. He then applied the five tests to the statement of the Prophet Joseph Smith in

regards to the date and the deliverance of the plates by the Angel Moroni. President McKay urged the Saints to testify to the divinity of Christ's Church to-day and not to put it off until to-morrow.

The session closed by the congregation's singing, "Praise to the Man." The benediction was pronounced by Brother Frederick Buchanan.

The second session commenced at 3 p.m., by the congregation's singing, "O Say, What is Truth?" Elder Kenneth Curtis offered the invocation. The second song was, "Do What is Right."

The general, the mission and the conference authorities of the Church were presented and unanimously sustained.

Elder Ernest J. Johnson, the first speaker, urged the Saints to do good unto those who speak evil of them, and to forgive their persecutors.

Sister Maud E. Johnson stated that the testimony of Jesus Christ is a pearl of great price to all those who possess it. She said she is thankful for the Gospel.

Mr. Adam Donaghy rendered a vocal solo, entitled, "O Son Divine."

Elder Kenneth Curtis explained the meaning of true charity, and urged all to obey the admonition of Paul and "follow after charity."

Elder Richard M. Burgoyne pointed out that many wonderful blessings come through revelation from God. He said that continual revelation is ever necessary.

Elder David W. Goddard sang a solo, "One Sweetly Solemn Thought."

Elder Elmer H. Lloyd explained the meaning, purpose and power of prayer, and showed by example how the Lord answers prayers which are offered in sincerity.

Elder Milford M. Mills showed the importance of the Priesthood. He exhorted all those who hold the Priesthood to hold it sacred.

Mr. Adam Donaghy rendered a vocal solo, entitled, "Almost Persuaded."

Elder Rulon H. Sanders, by a forceful illustration, showed the conditions of the world as they now exist, particularly the moral degradation of the people. He said that the Latter-day Saints are ridiculed because they are trying to live clean and pure lives. From incidents in the Savior's ministry, he showed the true meaning of service, honesty and love for fellowman.

Sister Emma Ray McKay showed the great effect the teachings of the Latter-day Saints have upon the lives of those who accept and live them. By interesting illustrations, Sister McKay showed how the Gospel makes men mentally, physically and spiritually strong.

The concluding hymn was, "Now Let Us Rejoice." Benediction was pronounced by Brother Thomas J. Ditty.

Immediately following the afternoon session, Sister McKay met with the officers and members of the Relief Society to whom she gave many helpful suggestions.

The final session commenced at 7 p.m., by the congregation's singing, "Come Listen to a Prophet's Voice." Elder George A. Baker offered the opening prayer. The second hymn was, "High on the Mountain Top."

Elder George A. Baker, the first speaker, showed the importance of example as a means of preaching the Gospel, and urged the Saints to subscribe to the principles of the Gospel at all times.

President Marcellus R. Clark explained the necessity of founding one's beliefs upon the truth in order that one might obtain an exaltation in the kingdom of Heaven.

Sister Sarah Hands sang a solo, "My Task."

Elder David W. Goddard showed the importance of the various auxiliary organizations of the Church, and the special purposes of each organization. He urged the Saints to support these organizations.

Elder George A. Baker sang, "I Come to Thee."

Elder Rulon H. Sanders said that on account of their testimonies of the truthfulness of the Gospel, the Latter-day Saints are called a peculiar people. He showed the value of such testimonies in making a united people.

Elder David W. Goddard rendered a vocal solo, "Consecration."

President McKay showed how prejudice is the greatest enemy of the Church to-day, for, he said, it keeps men from manifesting the spirit of Christ. President McKay illustrated what the Church is doing for its members. He told how purity is being taught in the homes of the Latter-day Saints, and forcefully denied that "Mormonism" is blasphemy, as many men claim it to be. He urged the Saints to endeavor to allay prejudice against the Church and to invite their friends to come and see for themselves the fruits of "Mormonism." In conclusion, President McKay exhorted all to consecrate their lives to the service of humanity.

The conference adjourned by the congregation's singing, "The Spirit of God Like a Fire is Burning." Elder Robert Souter offered the benediction.

Immediately following the evening session, a meeting of the traveling Elders and the lady missionary was held. President McKay gave valuable instructions pertaining to missionary work, and complimented the Elders of the Ulster conference on the results of their labors.

GEORGE A. BAKER, Conference Clerk.

THE work of the world is done by few,
God asks that a part be done by you.

—BOLTON.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Burnley (Liverpool conference) the 20th ult. Seven candidates were baptized by President Ernest K. Freckleton and Elder Grant W. Pett. They were confirmed by Brother Walter Thompson and Elders. Daniel A. Thompson, Arthur L. Fuller, Grant W. Pett, William W. Burt and Virgil M. Groo.

A baptismal service was held at Leicester (Nottingham conference) the 27th ult. Four candidates were baptized by Elder Carl E. Pettersson and confirmed by President Selvoy J. Boyer and Elders Rudger C. Atkin, Sidney J. Nebeker and Albert F. Kendell.

A baptismal service was held at Stonebridge, Mountjoy Co., Tyrone (Ulster conference), August 30th. One candidate was baptized by President Marcellus R. Clark, and confirmed by Elder Kenneth Curtis.

Arrivals and Appointments.—The following missionaries, arrived in Liverpool, Friday, the 3rd inst., per s.s. *Montcalm*, and have been assigned as follows:

For the British mission—

Gordon B. Affleck, Salt Lake City, Utah, to the Welsh conference.

Henry D. Bradford, Salt Lake City, Utah, to the Sheffield conference.

George T. Harrison, Provo, Utah, to the Birmingham conference.

Harold L. White, Salt Lake City, Utah, to the Norwich conference.

For the Swiss and German mission—

Elmer C. Eitner, Salt Lake City, Utah.

Royal C. Groneman, Provo, Utah.

Orval E. Winkler, Ogden, Utah.

Meetings of Traveling Elders.—Saturday, the 13th ult., a meeting of the traveling Elders of the Sheffield conference convened in Sheffield, under the direction of President Willard Boden. Many encouraging reports were given by the Elders, after which President Boden offered many timely instructions for the furthering of the Gospel work. He gave suggestions for remedying the unsettled conditions in the branches.

On Sunday evening, September 14th, President David O. McKay met with the traveling Elders of the Norwich conference in a Priesthood meeting. Subjects relating to the advancement of the work in the conference were discussed. President McKay commented upon the success of the sessions of the Norwich semi-annual conference which were held during the day. In a heart to heart talk with the Elders he emphasized the fact that the call upon a mission which they have received is of life-long duration. He also dwelt upon the choice features and beauties of the Gospel

as taught by the Latter-day Saints, and counselled the Elders to take advantage of the golden opportunities before them.

The regular monthly Priesthood meeting of the Welsh conference was held the 27th ult., at Cardiff, Wales. President John W. Crofts and all the traveling Elders were in attendance. Two subjects, "Salvation for the Dead," and "The origin, present status and final disposition of the Children of Israel," were treated by Elders Ralph C. Jones and Jesse N. Decker respectively; each subject was followed by a lively discussion. Elder Evan Arthur gave a very interesting account of his experiences in addressing members of the Dowlais Male Choir. After timely advice and instructions, President Crofts commended the Elders on their success in spreading the Gospel as shown by the number of new investigators now attending meetings.

Socials.—Monday, the 8th ult., the Handsworth Primary Association (Birmingham conference) staged a commendable playlet under the direction of the Primary presidency and Sister Elizabeth W. Ford. A well-planned program was presented by the children. Refreshments were sold with appreciable returns. In attendance were President Joseph E. Tillotson and Elders Alvah N. Stout, J. Trevor Buddell, Dan A. Hickman and Joseph L. Muirbrook.

The Mutual of the Leeds branch held a social Saturday, the 13th ult. A pleasing program was rendered, after which those present enjoyed themselves playing games. Refreshments were served. A large number of the Saints of the Leeds conference were in attendance.

The traveling Elders of the Liverpool and the Manchester conference met at Heaton Park, Manchester, the 13th ult., and enjoyed a fast game of baseball. Tea was served in the Park by the Saints. Everyone present had an enjoyable time. The Manchester conference was victorious.

Saturday, the 13th ult., the Handsworth branch Sunday-school (Birmingham conference) held a successful ramble at Sutton Park. The many Saints and friends present thoroughly enjoyed themselves. Races for both old and young were held, prizes being awarded the winners. A delicious lunch was served. Elders Dan A. Hickman and Joseph L. Muirbrook were in attendance.

The Pudsey branch (Leeds conference) held a concert and social Saturday the 20th ult. A well-prepared program, consisting of songs and recitations was rendered, after which those present enjoyed themselves at playing games. A large number of Saints and friends were present.

The Saints and the Elders of the Norwich conference gave two enjoyable socials in honor of Elder Floyd A. Bailey who has been transferred to the Scottish conference. On the 17th ult., a

social was given by the Lowestoft branch and on the 18th, one was given by the Norwich branch. Both socials were well attended. The social at Norwich was also in honor of Elder Kenneth J. Myers who has been transferred to labor in the Bristol conference. Elder Bailey and Elder Myers were each presented with a token of remembrance.

The Hucknall branch (Nottingham conference) held its annual outing Saturday, the 20th ult., at Little Hallman. A large number of Saints and friends were in attendance. The special feature of the day was a football game between the Hucknall branch and the rest of the conference. President Selvoy J. Boyer and six of the traveling Elders of the conference were in attendance.

Branch Conferences.—The Bolton branch (Manchester conference) held a successful conference the 14th ult., with President Christopher C. Heaton presiding. In the Sunday-school session, a short program was rendered by the children under the direction of Superintendent William Barton. The speakers of the day were President Heaton, President Ernest K. Freckleton of the Liverpool conference and Elders Richard M. Burgoyne, Russell C. Capener and John H. Tomlinson. Sisters Mary Morne, Nellie Smith and Ethel Shorrock rendered two vocal selections.

A successful branch conference of the Cheltenham and the Stroud branch (Bristol conference) convened at Cheltenham, the 14th ult. Four interesting sessions were held under the direction of President Don Clyde. Elder Thomas O. Smith conducted the Sunday-school session in which an instructive program was rendered on the theme of prayer. The speakers of the day were President Don Clyde, Elders Thomas O. Smith, Peter J. Clarke and Ben E. Summers and Brothers Henry E. Neal and Fred Coombs.

A successful branch conference was held in Grimsby (Hull conference) the 14th ult. The Sunday-school session was conducted by Superintendent Robert Rose, and the evening session by Elder Edward Smith. President Kenneth A. Brady presided. The theme of the morning session was, "The Restoration." Members of the Sunday-school rendered parts bearing on this subject. The speakers of the evening session were President Brady and Elder Alvarus H. Parry.

The semi-annual conference of the Nuneaton branch (Birmingham conference) was held, the 21st ult., at the home of Brother Henry Hartopp. The Sunday-school session consisted of a program illustrating the theme of "The Restoration." Those taking part were, Brothers William Seckington, Henry Hartopp and William R. Tweed and Sisters Marjorie Horne, Winifred Horne, Marjorie Williams, Emma Seckington and Eva Bevans. The speakers were President Joseph E. Tillotson and Elders Alvah N.

Stout, Thomas S. Griffiths and Boyd H. Ririe. In the evening session, Sister Lucy Nightingale rendered a piano solo. The speakers were Brother John H. Makin, President Tillotson and Elders Stout, Griffiths and Ririe.

The semi-annual conference of the Leicester branch (Nottingham conference) was held Sunday, the 21st ult. Superintendent George Gent conducted the morning session. The afternoon and the evening session were conducted by Brother Frank Wheatley. The reports showed the branch to be in a flourishing condition. President Selvoy J. Boyer and Elders Carl E. Pettersson, Sidney J. Nebeker and Lawrence W. Bramwell were the speakers of the day.

The Rochdale branch (Manchester conference) held a successful conference the 21 ult., with President Christopher C. Heaton presiding. Superintendent Frank Kelsh conducted the Sunday-school session and Branch President Harry Jones the evening session. The speakers of the day were President Heaton and Elders Frederick Langton and Russell C. Capener and Brother Harry Jones. Many Saints and friends were present.

DEATH.

NAPIER.—Sister Christina Gove Napier died at Aberdeen (Scottish conference) September 10th. Deceased was born at Aberdeen, May 28, 1861, and was baptized September 22, 1923, by Elder George S. Taylor, Jr., and confirmed by Elder Gordon L. Weggeland. Funeral services were held at the home under the direction of Branch President Jesse W. Thomson. Elder LaMoin H. Wiser dedicated the grave.

LAIRD.—Brother Robert Laird died Saturday, September 13th, at his home in Whifflet (Scottish conference). Deceased was born at Airdrie, Lanarkshire, Scotland, August 23, 1872, and was baptized by Elder G. A. Finlayson and confirmed by Elder S. P. Darney, September 15, 1894. Funeral services were held at the home under the direction of President Wallace R. Budge. Elders J. Earl Stuart and Reed E. Callister were present. Elder Stuart dedicated the grave.

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